
ON THE RELIGIOUS EDUCATION OF
THE POOR:

A
SERMON.



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ON THE RELIGIOUS EDUCATION OF
THE POOR:

A
SERMON,

PREACHED AT
THE CHURCH OF ST. BOTOLPH, BISHOPSGATE, LONDON,
MAY 25th, 1800,

BEFORE
THE CORRESPONDENT BOARD IN LONDON
OF THE
SOCIETY IN SCOTLAND,

(INCORPORATED BY ROYAL CHARTER)

FOR
PROPAGATING CHRISTIAN KNOWLEDGE
IN THE
HIGHLANDS AND ISLANDS.

BY
EDWARD AURIOL HAY DRUMMOND, D.D.
PREBENDARY OF YORK, AND RECTOR OF HADLEIGH, IN SUFFOLK.

—•••—
*Published at the Request of the Society, and of the Correspondent
Board in London.*
—•••—

AND TO BE HAD
AT SCOTS-HALL, CRANE-COURT, FLEET-STREET; AND OF
THE SECRETARY, HOXTON.

1800.



TO
**ROBERT AURIOL, EARL OF
KINNOULL,**
Esq. Esq.

PRESIDENT OF THE COMMITTEE OF DIREC-
TORS OF THE SOCIETY IN SCOTLAND
FOR PROPAGATING CHRISTIAN
KNOWLEDGE,

THIS DISCOURSE,

Preached at his particular Request,
is now,

In Testimony of high respect for his Public Character
as

The Friend of true Religion,
and

The Constitution of Great Britain
as well as from the pure Principle of
the most cordial Attachment and
Brotherly Affection,

Inscribed, by

THE AUTHOR.



London, 25th May, 1800;

At the General Annual Meeting of the Correspondent Board, in London, of the Society in Scotland for propagating Christian Knowledge in the Highlands and Islands ;

Resolved Unanimously,

That the Thanks of this Board be given to the Rev. EDWARD AURIOL HAY DRUMMOND, D.D. for his Sermon preached before them this day : and that he be requested to permit it to be printed with the Prayer, and occasional addition on his Majesty's late providential escape, for the use of the Society.

HENRY HUNTER, Secretary.

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P R A Y E R.

LET us pray for Christ's Holy Catholic Church, but more especially for that reformed part of it to which we belong. For our sovereign Lord George, by the grace of God of Great Britain, France, and Ireland, King, Defender of the Faith over all persons, and in all causes, as well ecclesiastical as civil within these his dominions supreme, *and particularly at this awful crisis, when the most just and best of Sovereigns that ever blessed a country, and under whose mild and auspicious government the people committed to his charge have so long enjoyed the greatest happiness and prosperity, and we trust, in the goodness of God, will still long continue to enjoy; and when such a pious and virtuous Monarch has been exposed to the most horrid and atrocious attempt on his sacred person and life by the vilest of all assassins,*

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Assins, let us offer up our praises and thanksgivings to the wise disposer of all events, for his providential care, and gracious interposition, in preserving the invaluable life of the Prince, the Father, and Friend of his people. For our gracious Queen Charlotte, his Royal Highness George Prince of Wales, the Princess of Wales, and all the Royal Family. Let us pray for the Archbishops, and the Bishops, and particularly for Beilby, by divine providence Lord Bishop of this diocese; for the Church established in the northern part of the United Kingdom, for the Ministers thereof, and for all other Ministers and Dispensers of God's holy word and sacraments; for the King's most honourable Privy Council; for both Houses of Parliament, that the Members of each may exert all their endeavours for the public good, from an unfeigned attachment to the constitution, and on the pure principles of Christian benevolence; for the Magistrates of this realm, that all these in their several vocations, conducing to the order and right improvement of the people, may advance the glory of God, remembering the solemn account they must one day give. Let us pray for the whole Commons of this land,

land, that they may live in the true faith and fear of God, in dutiful obedience to the laws, and in brotherly love and charity one towards another. Let us pray likewise for academical education, for the Universities of this land : in a word, for every seminary of sound learning and religious instruction, but more particularly for this excellent institution ; and let us implore God's aid and blessing on those who preside over and direct this society, on the benefactors, and on the objects of it. Finally, let us bless and praise God for all his servants departed this life in the true faith of Christ, and may we have grace to frame our conduct on the models of such good examples, that when our course is finished we may be partakers with them of the joys of a glorious resurrection to life eternal.

But amidst all our praises for the past, as well as prayers for future mercies, let us more particularly, with becoming humility and gratitude, offer up our fervent thanks to Heaven for that most stupendous instance of divine love, the redemption of mankind from the guilt and dominion of sin, by the death and passion of our Lord and Saviour Jesus Christ, who in tender com-

passion to our manifold sins and infirmities, hath taught and commanded us to sum up and express all our wants in this comprehensive address to the throne of God, saying—"Our Father, &c."

ON THE RELIGIOUS EDUCATION OF THE POOR:

S E R M O N.

PROVERBS xxii. 6.

**“ TRAIN UP A CHILD IN THE WAY HE SHOULD GO; AND
WHEN HE IS OLD HE WILL NOT DEPART FROM IT.**

THE name of Solomon gives weight and dignity to his instructions;—but this precept has been so often repeated and enforced, that by some it may be deemed trivial and unnecessary, while others have affected to consider it as false and hurtful, as restraining the free powers of the opening mind, and enslaving them to prejudice and bigotry.

On the contrary, the happy effects of this most valuable institution afford me the heart-

felt satisfaction of knowing that it has been of high importance to many thousands, and of applauding the benevolence and liberality of those who have so meritoriously promoted and contributed to this institution, and the piety, diligence, and good conduct of those under whose auspices, care, and labours, it has so long flourished, and by whom it still continues to be protected, supported, and farther advanced, in its great objects—the morality, the religion, and the industry of those situated in the remote parts of these realms.

Well were it for the good and happiness of society, for the cause of virtue and religion, if such patronage could be universally extended to the children of the poor, who want, many of them, the goodness and the grace, many of them, the knowledge and the power to bring up their families in the nurture and admonition of the Lord.

Uninstructed themselves, and therefore incapable of instructing their children, deprived in their lonely dwellings of the intercourse of civil society, and excluded by distance, rendered impassable by mountains often covered with snow, by morasses, lakes, and boisterous seas, from all places

places of public worship or catechetical information, they had no means of acquiring knowledge till the attention of this Society was exerted in their favour, and happily supplied the most judicious and humane remedy for the natural and local obstacles to all religious and moral improvement.*

In that neglected field where society appeared in its rudest form; where the fierce inhabitants were strangers to industry, averse from labour, and inured to rapine, and attached to their own customs from ignorance and habit, scorned all the arts of peace, and stood ready for every bold and desperate action: in that neglected field the enemies of our Religion and Liberty had sown the seeds of the worst superstition, and the most pernicious principles of government.

This precept of the wise King therefore is neither trivial nor unnecessary.

But what if it should be found false and hurtful? This deserves attention. Philosophers, nothing allied to Solomon, affecting sagacity and deep penetration, have considered Human Na-

* See the account of the Society in Scotland for propagating Christian Knowledge, 1796.

ture under strange lights, and drawn consequences not always consistent with their own principles.

The most hateful and debasing of these wayward and fantastic systems, whatever conclusions its Author * may deduce from it, points out the strong necessity of an early attention to the minds of children.

Were man originally a wild savage animal, without speech, without reason, without the social affections, as here described, his offspring must all be born in the same wild state; it would therefore behove him much to train the infant savage, as soon as possible, to the practice of the social duties, and not to leave him to acquire rationality and humanity by his own sagacity and industry. We do not at all wonder that this Writer should forsake his Bible, and disseminate such a theory as is subversive of the revealed Word of God—His system required it, and nothing human or divine can stand before a system: but we much wonder

* Lord Montboddo: Of the Origin and Progress of Language, vol. i. p. 144. 2d edit. "Man himself was originally a wild savage animal."

that

that he should forsake the sound sense of his master Aristotle,* and adopt the wild hypothesis of Epicurus†. But happily it shocks common sense too grossly to shake our belief of the sober and rational account given by Moses, a very ancient "*History of Man*," which claims our veneration, and which is absolutely irreconcilable with this Author's positions: and we acknowledge with pious gratitude, that it is "*God our Maker, who teacheth us more than the beasts of the Earth, and maketh us wiser than the fowls of Heaven.*"‡

Another of these Sages,§ who was neither a

* Aristotle uniformly assigned rationality and the faculty of speech to man, as the peculiar distinctions of human nature.

† "Cum prorepserunt primis animalia terris,
 " Mutum, et turpe pecus, glandem, atque cubilia propter.
 " Unguibus, et pugnis, dein fustibus atque ita porro
 " Pugnant armis, quæ post fabricaverat usus:
 " Donec verba, quibus voces sensusque notarent,
 " Nominaque invenere: dehinc, abstinere bello,
 " Oppida cæperunt munire, et ponere leges,
 " Ne quis fur esset, neu latro, neu quis adulter."

Vid. HOR. Sat. iii. Lib. i. ver. 99.

‡ Job. xxv. 11.

§ Mandeville. See the Fable of the Bees: or Private Vices Public Benefits: with an Essay on Charity, and Charity Schools.

Saint

Saint in his life, nor a Hermit in his diet, hath attempted to demonstrate that "*Man is a compound of evil passions.*" To a common understanding this idea, if admitted for a moment to be true, would shew the importance of our endeavours to correct these perverse propensities, and superinduce the affections of benevolence and sympathetic tenderness. But such endeavours, we are told, would be far from remedying the evil; they would only divert it into another channel, and cause it to overflow there with augmented malignity; for "*Benevolence,*" we are told by this extravagant theorist, this professed libertine, "*makes no part of Man's nature; the human kind are absolutely unconnected with each other in point of affection, and every individual seeks and finds his private happiness in and from himself alone.*" He is arguing professedly against these institutions. Learning, he says, (and wiser and better, though equally mistaken, men have said it after him) is to the children of the poor improper and dangerous; it teaches them not to subdue, but to refine their vices; it breaks the habits of necessary industry; it tends to make them proud, to dispute, not to obey; it fills them with discontent, and unqualifies them for

for their duty in that state of life unto which it hath pleased God to call them. The argument supposes that these children are not taught to work ; but that they are trained to literature in its amplest extent, and after all their attainments thrown back to their humble stations unprotected and forsaken.

Objections not founded in truth, nor supported by fact, carry in them their own confutation. That ignorance is necessary to contain the lower classes of mankind in their duty, to keep them industrious, humble, and contented, neither reason nor experience has ever proved : but to what degree learning may properly be communicated to them, when knowledge begins to be superfluous, and of consequence baneful or injurious, is an enquiry which will not easily be determined. Learning may be perverted ; it may give a keener sting to poverty ; but it may, it often has opened a passage to a better condition. By the happy Constitution of this Country many are the instances of persons, in the most humble walks of life, elevating themselves, by their own learning and merit, to the highest and most honourable Offices of the State. In a prosperous country superior sagacity,

city, and unwearied industry, will be rewarded, Learning calls these forth, and gives to every individual a hope and a chance of improving his fortune; a truth which the Reports of the Society happily testify. To bar up that avenue, therefore, and to depress the energies of the human mind, are contrary to sound policy, and not to be defended on any principle of regular argument; for, where hope is excluded, industry will soon fail. In all places it is both cruel and unjust; and, I apprehend, too often to be attributed to the tyranny of pride glorying in its own imaginary superiority, and triumphing over humble and neglected merit.

The rich are the proper guardians of the poor: the precepts of religion, all our dearest interests, yea, posterity itself, irresistibly claim every exertion of power to encourage, to instruct, to protect the indigent.

There is another Philosopher,* (if the wild excursions of an eccentric, but delicate mind, entitle him to that name) who views the brighter parts of human nature through the amiable medium of the Socratic philosophy, but who adapts

* Lord Shaftesbury. See Characteristicks.

his system to the bias of his own constitution, and the refinement of his passions, and then fondly erects it as a just standard of the human species.

His philosophy represents man in the most fascinating light, and all his propensities as benevolent, and tending to excellence. Early instruction, therefore, would only check and corrupt the natural freedom of the mind, and enslave it to prejudice and authority. The consequences of actions will in good time point out what are right, and what are wrong; and reason, as it advances to maturity, will regulate the passions.

This surely is the very fairy-land of philosophy, where we wander over golden palaces, and converse with beings of another order; but we find not there the ways and manners of men, nor any thing that comes home to our own business and bosoms.

In our world reason advances to maturity by slow degrees; but the passions are of quick and strong growth, and if their secret workings are not early restrained and suppressed, will rise predominant over the softer affections. The consequences of many actions are so hurtful, of
many

many so fatal, that common prudence directs us to point them out to children before the actions are committed. No wise man, it is urged, would ever wish to enslave or restrain the natural liberty of the mind; but we know what this language means; we know whither these advocates for liberal thought, and free inquiry, would lead us: reason is their boasted guide, and morality their declared end: like the Poet of Infidelity* they give to Religion the ferocious features of superstition, and describe her as shewing her horrid head from the skies, and depressing miserable mortals with base and abject fear.

It is a task, therefore, worthy of their sublime philosophy to emancipate the human mind from these terrors: hence their free inquiry, and ingenuous thought, terminate in a disbelief of all the sacred truths of Revelation.

In what this leprosy of false knowledge, the joyless doctrines of modern infidels, or the fancies of licentious theorists will terminate, I

* "Humana ante oculos fœdè cum vita jaceret,

"In terris oppressa gravi sub Religione,

"Quæ caput a cœli regionibus ostendebat

"Horribili super aspectu mortalibus intans."

LECRETIUS, Lib. i. ver. 63.

tremble

tremble to conjecture ; but this may be said with truth, because it is justified by experience, that errors in opinion have invariably produced errors in conduct ; and that contempt of religion hath always been a fatal omen to well-governed states ; and the decline of its authority and influence hath generally preceded a dark and troubled evening—the convulsions of anarchy—the downfall of empires—and which is particularly exemplified in the horrid distractions, and woeful ruin of a neighbouring nation, a ruin that takes its origin from the most detestable conspiracy against Christianity itself.

But from all these idle and impious speculations of vain philosophy, let us turn our thoughts to the useful and religious wisdom of Solomon, who drew his observations from the nature of man, and the constitution of the world around him.

Not, therefore the flimsy sophisms of the insinuating freethinker ; not the new-fangled tenets of the sceptical or empiric legislator ; not the specious pretexts of the covetous, and despotic landholder ; nor even the refined apprehensions of those who have imbibed a false political fear, can shake the foundation, or justify
the

the transgression of a positive law. The wise King knew that, even in the higher ranks of life, an uninstructed child is a deplorable object; though such has many advantages, and many opportunities of enriching his mind with ideas; yet, as he is not taught to discriminate and arrange them, they lie in a state of confusion, and the lightest float on the surface.

In the houses of the poor the case must be very deplorable; the infant mind there darkens beneath a cloud of the grossest ignorance, uncontrouled by any sense of decency, it is well if not habituated to scenes of profligacy. As years advance, the child feels the wretchedness of want; the instincts of nature are strong and craving for relief; the moral sense is weak; reason is silent, and passion clamorous; he knows nothing of religious duty; and instigated by sinful and abandoned examples, what is there to hinder him, when he arrives at manhood, from breaking loose upon the world like a beast of prey, from seizing his dangerous subsistence by violence and robbery, and running his rapid course through riot, debauchery, and every species of lawless atrocity, till the vengeance of the laws demands his wretched life.

These

These are not imaginary, these are not aggravated evils :—But should a gentler disposition, or a happy concurrence of circumstances restrain the uninstructed youth from these enormities ; yet, as he is under the restraint of no religious principle (for none such was he ever taught), can he be safely trusted, or even safely employed ? If he be honest, it must be through fear ; if he be diligent, it must be by compulsion ; yet with such we are necessarily concerned in the business of life : the inconvenience we feel and lament.

Nor is the female part of these families in a less unhappy condition ; they are oppressed with the same evils, attended with others peculiar to their sex. “ Evil communications,” and the contagion of indecency alway before them, tend to extinguish the sense of delicacy, that guard which Nature has planted over female virtue, and drive Modesty by force out of their hearts. Without is seduction, within is the dominion of loose desires. Blessed then be that charity which stretches forth its hand, and snatches them, while they are yet innocent, from the horrors of pollution ; and which by reluming the almost extinguished lamp of reason with the hallowed

C
flame

flame of Religion, enlightens them not only to discharge, but under the cheering hope of a future retribution, to enjoy the comforts, and even to glory in the faithful performance of, the social, the domestic, and the conjugal duties of life. If then the human mind must take its first ideas from the objects first presented to it, and these make the strongest and the deepest impressions at that tender age, when the mind is most susceptible of impressions from without, prejudices are unavoidable, that is, notions will be formed before reason is sufficiently mature to decide upon the propriety and justness of them.

Why then should not this prepossession be made in favour of virtue and religion; especially as such prejudice, if it must have that name, will be of lasting influence, and regulate the conduct of the man through all his future life? For such is the constitution of the human mind, that its emotions are not altogether vague and desultory, but have often a connexion and dependence on each other. "Not every thought to every thought succeeds indifferently."* They usually follow each other in a train, even other-

* Hobbes.

wise unguided, and without design; so that the thought of God and goodness leads on to further thoughts of the same happy tendency, till they acquire a regularity and a permanence. Actions have the same mutual connexion and dependence: one virtuous deed gives the mind a strong propensity to another; the approbation of conscience warms and enlivens the heart, which then feels the excellence, and acknowledges the authority of virtue.

To attain and secure this happy end it is our duty, and it is our wisdom to teach all the obligations upon the conscience and mind of man, as well as those which are enforced by a positive law; in a word, all our religious, moral, and civil duties; to understand and to practise these is, unquestionably, the great object of education; they are the foundation upon which all future improvements are to be raised; they will best direct the infant poor to the choice of such pursuits as will most effectually render them better citizens, by making them more virtuous men. What knowledge can be compared with that of knowing how, and for what end, to live? Thence they discover the obligations they owe to the Deity as their Creator, and to men as

their fellow-creatures; thence they derive the maxims to regulate their manners, and actions, and learn how to conduct themselves in those many regards that do not come under the immediate cognizance of human laws.

The advice of Solomon then becomes of the utmost importance, How the child is to be trained, How he is to be taught "*the way he should go.*" This wise Monitor elsewhere informs us "*The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding.*"* This instruction he received from his pious father.† The fear of the Lord is frequently inculcated in this book of Proverbs, not suggesting ideas of dread and terror, but filling the heart with pious awe and holy reverence: this he says "*is the beginning of wisdom:*" it is justly said; for this affection of the soul is the first principle of religion. Under the solemn impresson of this holy reverence, when we advance to the knowledge of the Almighty as the Creator, Preserver, and Moral Governor of the world, as "*Righteous in all his ways, and holy in all his works,*"‡ and as "*A*

* Proverbs ix. 10.

† Psalms cxi. 10.

‡ Psalms cxlv. 17.

"rewarder

*“rewarder of them that diligently seek him.”**

“This is understanding ;” it is the understanding of his sovereignty, of our relation to him, of our dependence upon him, and of our obligations to obedience, and submission to his will : and we have great reason to hope, that a child thus instructed, will not depart from his instructions through all his life to come. For when, from his early years, he hath been thus taught to know God, *“The high and lofty One that inhabiteth eternity, whose name is Holy ;”†* he will be habituated to adore his infinite Majesty as *“Of purer eyes than to behold iniquity ;”‡* and entering upon the duties of his calling with just apprehensions of the great evil, and miserable effects of unrighteousness, he will *“stand in awe, and not sin.”§*

When he is further taught that whatever be the wisely constituted distinctions of high and low, rich and poor, among the sons of men, *“The Lord is the maker of them all,”||* and *“upholdeth them all with the right hand of his righteousness ;”* that *“He accepteth not the persons*

* Heb. xi. 6.

† Isaiah lvii. 15

‡ Habakkuk i. 13.

§ Psalm iv.

|| Proverbs xxii. 2.

*"of princes, nor regardeth the rich more than the poor ;"** that he is merciful and gracious, and just to reward his faithful servants with eternal happiness.

Hence the young man learns the great lessons of patience and contentment ; he acquiesces in that humble station which he knows to be allotted to him by infinite wisdom, and infinite goodness ; he considers the evils of this life, and life itself, as short and transitory ; he looks up with humble confidence to the Father of mercies, and God of all consolation ; and, with an heart set to obey his commandments, receives from him that peace which the world cannot give, neither can it take away. This knowledge no man surely will envy to the children of the poor ; especially considering further, that many men, naturally brave, hence become loyal subjects, and intrepid defenders of their country ; that many become eminent in navigation, and useful in trade, manufacture, and commerce ; many in agriculture ; many in those less laborious employments which supply whatever is necessary and convenient in domestic life ;

* Job xxxiv. 19.

hence

hence the inhabitants of our bleakest and most dreary tracts are become gentle and benevolent neighbours, faithful and affectionate husbands, tender and good fathers, and are daily improving in those accommodations which render life comfortable. Every wise man, therefore, who is attentive to the best interests of society, and every good man who extends his views to the eternal world, and has the salvation of souls at heart, must wish to see the children of this valuable people good Christians, as well as beneficial and laudable members of society, nurtured in Religion, rooted and grounded in the Christian Faith, and "*clothed with righteousness*."* That he should "*preach the Gospel to the poor*"† was one mark by which the Spirit of Prophecy characterised the Messiah. They, as well as the greatest of the sons of men, are created in the image of God; they alike have immortal souls; they have the same great and precious promises, the same interest in the redemption of the world by our Lord Jesus Christ.

Our poor and uninformed fellow-creatures in the Highlands and Islands of Scotland are the

* Psalm cxxxii. 9.

† St. Luke iv. 18

peculiar objects of this admirable Institution ; the rise, progress, and conduct of the Society, even to the present day, and the happy effects resulting therefrom, have been made known at different times, and in different publications, by the Directors of it, who have never lost sight of their responsibility to their Benefactors, and to the Public at large, that the country may be assured that the business of the Society has been, and is, carried on with uniform diligence, and with an unremitted attention to the designs and rules of the Institution ; and particularly, that the whole of the Funds placed under their disposal are sacredly devoted to the objects to which they were destined by the liberal donors. Of the confidence of the Public in their management, they have had of late a variety of proofs, though not indeed to the magnificent amount of some former benefactions. But though great has been the benevolence of the Public, yet, considering the extent, and infinite number of the objects of the Society, those benefactions have fallen far short of diffusing the benefits of the Charity so largely as the real necessity of existing circumstances requires.*

* See the Society's Account, 1796.

The great aim and end of your Charity is to be instrumental, under God's gracious mercy and protection, to enlarge his Kingdom.

Genuine Religion exalts the mind; it improves every good disposition of our nature, and fashions it on the principles of the most amiable humanity:—Genuine Religion knows no distinctions which would set bounds to its benevolence, but fills the heart with a large and liberal goodness, still flowing outwards, and increasing as it flows:—Genuine Religion links all mankind in the bonds of Charity, establishing a connexion, which running from man to man, through the whole human race, is stronger and more permanent than all those artificial and occasional ties which form us into smaller classes, interested and little parties:—Genuine Religion calls upon us to do good whenever and wherever we have the ability to do it. “*As we have therefore opportunity, my Fellow Christians, let us do good unto all men, especially unto them who are of the household of faith.*”* “*To do good and to communicate forget not, for with such sacrifices God is well pleased.*”† “*Cast thy bread upon the waters, for thou shalt find it after many days.*”‡

* Gal. vi. 10. † Heb. xiii. 16. ‡ Eccl. xi. 1.

“*Let*

*"Let the inhabitants of the rock sing, let them
"shout from the top of the mountains; let them
"give glory unto the Lord, and declare his praise
"in the islands."**

*"Let the solitary place rejoice; let the desert
"blossom as the rose,† and the wilderness become a
"fruitful field."‡*

*"Let the barren break forth into singing."§—
"And the tongue of the dumb praise the Lord!"||*

*"Then shall the earth be full of the knowledge
"of the Lord, as the waters cover the sea."¶*

Blessed be that goodness which, by removing
the cloud of ignorance from the minds of the
poor and unenlightened, opens to them *"the
"means of Grace, and the hope of Glory!"*

Blessed be the pious intentions of those who
cause this knowledge to be imparted to them;
and may the blessing of God make these in-
structions effectual on their hearts and minds!

May they become instrumental *"in manifest-
"ing the mystery of the gospel to those from whom
"it was hid,"*** and in feeding the hungry with
"the bread of life!"

* Isaiah xlii. 11, 12.

† Isaiah xxxii. 15.

‡ Isaiah xxxv. 6.

§ Isaiah xxxv. 1.

|| Isaiah liv. 1

¶ Isaiah xi. 9.

** Col. i. 26.

May it ever be your zeal and your joy to communicate the glad tidings of salvation "*to the people who sit in darkness, and in the region and shadow of death,*"* then shall ye shine as the brightness of the firmament, and as the stars for ever and ever.†

May the divine blessing be upon us all ; that from a faithful discharge of our several duties ; from the exercise of charity, the very bond of peace, and of all virtue ; from serving God "*in holiness and righteousness all the days of our life,*" we may obtain "*the prize of our high calling,*"‡ "*an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us,*"§ through the merits and mediation of Jesus Christ our blessed Saviour and Redeemer :

To whose glory, as all our labours ought to be directed, So to the Father, to the Son, and to the Holy Ghost : to the Creator, Redeemer, and Sanctifier, Three Persons, but one God !

Let us ascribe, as is most due, All Glory, Praise, Might, Majesty, and dominion, now, and for evermore. Amen.

* Matt. iv. 16.

‡ Phil. iii. 14.

† Dan. xii. 3.

§ Pet. i. Ep. i. 4.

[illegible]

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- † Dundas Lord, M. P. Arlington-street
- * Devaynes John, Esq. Spring Gardens
- ** Dobie James, Scottish Hospital, Crane Court, Fleet-street

Dodds

Dodds William, War-office

Dodds Thomas, ditto

Douglas —

Downie John

Duncan Peter, Fore-street

E

- * Edington John, Earl-street, Blackfriars

F

- * Fife the Earl of, Privy-garden, Whitehall
- Falconer Archibald
- Falconer Gilbert
- Farquhar John, Doctors-commons
- Farquharson Alexander
- * Fehr Jo. Jacob, Devonshire-square
- * Forsyth William, Royal Gardens, - Kensington
- * Frazer Henry, Nightingale-lane

*† Gordon

G.

- *† Gordon his Grace the Duke of
- *† Glasgow the Earl of
- * Garden John, Piccadilly
- Geddes Alexander
- Grant Capt. W. Bets-street, St. George's
East
- Grant William
- Grant Charles, Battersea-rise
- Grant —, by Mr. Nicol
- Gray James, Kensington-gore
- Greig George, Stepney-fields
- Gutzmer, Captain John

H.

- *† Hopetoun the Earl of, Hopetoun-house
- † Hay Drummond Rev. Edward Auriol, D. D.
Prebendary of York
- † Hay Drummond Rev. George, Prebendary
of York
- * Hackett William, Jerusalem Coffee-house
- * Hamilton James, M. D. Artillery-place
- * Handasyde Gilbert, Falcon Foundry

D

* Harper

- * Harper Alexander, Jerusalem Coffee house
- * Harrison Joseph
- * Hastie James, Great Portland-street
- * Hatchett John, Long-acre
- * Hay Duncan, Pall-mall
- * Henderson John, Cornhill
- * Heygate James, Aldermanbury
- † Hill Rev. Noah, Mile-end Green
- * Hopkins Thomas
- * Hosch Isaac, Dowgate-hill
- *† Hunter Henry, D. D. Secretary, Hoxton

I.

- * Jerdein Charles, Upper East Smithfield
- Jerdein Michael, ditto
- * Ingram Robert, Billiter-square
- * Johnston Alexander, Craig's-court

K.

- *† Kinnoull the Earl of, Vice-President of the
Society, Upper Harley-street
- * Kerr, J. J. Jerusalem Coffee-house
- Knox David, Circus, Tower-hill

L.

- * Lany Moses, Tavistock-street
- Lany Philip, ditto
- Latham Peter, Bishopsgate-street
- Lawson James, Somerset-place
- * Lees William, Tower of London
- Lewis John, St. Paul's Church-yard
- Liddle John, Rosemary-lane
- Lift John, Bishopsgate-street

M

- * Macdonald Alexander
- Macdonald John Junior, Old Cavendish-street, Cavendish-square
- Macdonald Duncan, Threadneedle-street
- Mackay Angus
- Mackellar John, Antigua
- Maclean John
- Macleanan Kenneth
- * Mair John, Plantation, Glasgow
- * Mair John, jun. Friday-street, Cheapside
- Mair James, ditto
- Mair Robert, ditto
- Mair Hugh, ditto

Maitland

- Maitland Robert, King's-arms-yard
- Maitland Ebenezer, ditto
 - Maitland John, Basinghall-street
 - Maitland Alexander, King's-road, Bloomsbury
 - Maltby Thomas, Marybone
 - Manfon —
 - Marshall John, Gerrard-street
 - Mayo Rev. Herbert, D. D. St. George's East
 - Mercier Rev. Louis, Spital-fields
 - Milroy Thomas, George-yard
 - Monteath James, Grace-church-street

N.

- Neale James, Milk-street, Cheapside
- Neale John, ditto
- Neave David, Threadneedle-street
- Nicol Rev. William, Hans-place
- Niven David, jun. King-street, Soho

P.

- Parker Samuel, Fleet-street
- Paterfon John, George-street, Minories
- Paton Andrew, Old Gravel-lane

•• Paffiver n

- Passavant Luc, Gould-sq. Crutched-friars
- * Pestel Lewis
- Pestel P.
- Pinkerton Mrs. Aldgate
- * Pringle John, Wardour-street
- Purse Alexander, London Wall

R.

- Richardson David, Wapping
- Robertson Archibald, Charles-street, St.
James's-square
- Robertson Captain David, New Road St.
George's
- Roberts John
- *† Rutledge Rev. Thomas, D. D. Camberwell

S.

- * Sabine William, Islington
- Salter James
- Sangster Alexander, Milk-street
- *† Scott David, Esq. M. P. Upper Harley-street
- * Scott John, Cornhill
- Scott William, Prince's-square
- *† Search Samuel, Clerkenwell-green
- * Shirreff Alexander, Old Jewry
- Shirreff John, ditto

Shields,

- Shields Captain Alexander
- Simpkin Thomas, Crown and Anchor, Strand
- * Simpson Duncan, Friday-street
- *† Simpson Alexander, Bank of England
- Small James, Chelsea
- † Smith Rev. William, A. M. Camberwell
- Smith John, senior, Victualling-office, Somerset-house
- Smith John, per Mr. Neale
- † Smith James, Corn Exchange
- Smith Robert
- † Somerville John
- Spear Robert, Manchester
- Steell Robert, Finsbury-square
- † Steell Robert, Islington
- Stephen Mrs. Ely Place
- * Stephen George, Hoxton
- † Steven Rev. James, Thornhaugh-street, Bedford-square
- Stevenson David, Brick-lane, Old-street
- Stewart Rev. Andrew
- * Stewart Charles, Frith street, Soho
- * Stoddard Robert, Golden-square
- * Stratton William, Piccadilly
- * Sundius Christopher, Fenchurch-buildings

* Tate

T.

- * Tate John, Bucklersbury
- Tate John, junior, ditto
- * Tate Monkhouse, ditto
- Tate George, ditto
- † Taylor James
- Taylor Peter
- * Theakston George, Christchurch, Surry
- Thornton Samuel, Esq. M. P. Clapham
- * Thornton Henry, Esq. M. P. ditto
- * Thornton Robert, Esq. M. P. ditto
- Travers Joseph, Swithin's-lane
- Trotter Rev. John, D. D. Hans-place

W.

- Walker Jonathan, Ferham by Rotherham,
Yorkshire
- * Wallace David, Westminster
- * Watson William, Strand
- † Waugh Rev. Alexander, Salisbury-place
- Welchman Samuel, Christchurch, Surry
- * Wilkie Andrew, Wheeler-street, Spitalfields
- † Williams Rev. Edward, Nottingham
- Willis John
- Wilton Richard, Friday-street
- Wise John Anthony, Laurence Pountney-lane
- Wright Joseph, Milk-street

- Young John, Bear-street, Leicester-fields

N. B. If there be any mistakes or omissions in the preceding List, on notice being sent to the Secretary, they shall be corrected in the next publication.

STEWARDS FOR 1801.

HAY DRUMMOND REV. EDWARD AURIOL, D. D.

AINLEY JOSEPH

BARCLAY ALEXANDER

BASSINGTON JAMES

BOYD MATTHEW

DOWNIE JOHN

GAVILLER GEORGE

HADLEY REV. JOHN

LANY PHILIP

LIST JOHN

NISBET GEORGE

PARKINSON ROBERT

PATON ANDREW

SIORDET JAMES LOUIS

STEWART ANDREW

WILTON RICHARD

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